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HOLY COMMUNION

Unusual altar permits pastor to face worshipers

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Autumn in July

ON THE WAY HOME from a summer school for mission pastors in July, we w enjoying all the midsummer beauty that Kentucky has to offer with its fields of r green and hills and wooded areas. Up ahead we noticed an unusual tree. All leaves were yellow and gold, standing out against a background of rich green for

The contrast caught our eyes immediately. Almost as one our family remark "Look, what a beautiful tree!"

WHEN WE CAME CLOSER we found that the tree had been cut around the botto as is the custom for causing a tree to die when it is to be removed from the for

The thought came to me, isn't this like death? Even in death the Christian fi beauty. He knows that God has not forsaken him, but has called him to a rich a fruitful eternity ahead.

—GEORGE W. SCHUETT

The LUTHERAN — News Magazine of the United Lutheran Church in Americ

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COVER PICTURE. Free-standing altar in Edgebrook Church, Chicago, permits Pastor Louis H. Valbracht to face both altar and congregation when consecrating elements for communion.

THE CHURCH IN THE NEWS

Sunday sales opposed

The "quiet Sunday" of early American life has given way to a day bustling with activity. Cars crowd the roads, major sports events are scheduled, and commercial establishments have not been slow to take advantage of the added business opportunity. Roadside markets of all descriptions have flourished. Recently even city stores have been keeping open.

This "growing practice" of Sunday business violates the "peaceful and spiritual atmosphere so befitting the Lord's day," Cardinal Francis Spellman admonished New York Roman Catholics last week. Parishioners were urged in a pastoral letter to "refrain from any violation of the observance of Sunday" and thus show an example for others.

In Chicago another Roman Catholic prelate strongly endorsed a proposed Sunday closing ordinance for that city. Cardinal Samuel Stritch said, "Public authorities should restore the right measure of Sunday observance which is in our tradition and which is in harmony with the laws of the church."

Stores fight restriction

Protestant churchmen in some areas also protested further secularization of Sunday, but in some cases it was a losing battle. An eight-year fight against opening of supermarkets on Sundays in Dayton, Ohio, seemed doomed to defeat when the independent Dorothy Lane market refused to come to an agreement with chain stores about closing hours. Independent stores and chain stores have been at odds in Dayton since the Lane market started Sunday business in 1948.

Labor leaders and the Church Federation of Greater Dayton had been leading efforts to close the markets on Sunday. Chain stores had promised to close if independents did. Action to compel the closing is still pending in common pleas court.

Roman Catholic authorities repeated a reminder to their members "that they should not shop on Sunday in any store that remains open without necessity."

Colorado's Supreme Court ruled against a year-old law forbidding Sunday auto sales. In Cleveland, enforcement of Sunday closing laws led to repeated arrests of furniture store owners and supermarket operators.

LWF Assembly program described

A tightly-packed eleven-day program is being prepared for delegates and visitors to the Lutheran World Federation's third Assembly scheduled to start next Aug. 15 at Minneapolis, Dr. E. Clifford Nelson told the National Lutheran Editors' and Managers' Association at Rock Island, Illinois, last month. Dr. Nelson is on leave of absence from Luther Seminary for the year to head the Assembly committee.

In addition to 700 delegates and official visitors, thousands of Lutherans from all over the world are expected to crowd the Twin Cities during the 1957 Assembly, Dr. Nelson said. Daily plenary sessions will take place in Minneapolis Auditorium, which seats 14,000. Public events will take place each evening, with attendances averaging 10,000 expected. Mass youth rally on Saturday, Aug. 24, and a closing rally in the new "major league" stadium on Sunday, Aug. 25, will draw 50,000 Lutherans, he predicted.

Theme of the Assembly will be "Christ Frees and Unites." A study document

NEW LWF RELIEF EXECUTIVE
The Rev. Bengt Hoffman, elected in August as director of the Lutheran World Federation's department of world service and commissioned last month by the Church of Sweden for his new work.

on which the program will be based is to be ready in November. Study pamphlets for use in all congregations will also be prepared, in order that all Lutheran groups may share in the program.

East Zone situation explained

Structure of church-state relations in the Red-controlled East Zone of Germany still adheres to the pre-war pattern, Dr. Hans Bolewski, director of the LWF Department of Information, told the editors and managers. Theological study is subsidized by state funds and church taxes are still collected to support congregations.

Few individuals have actually left the church, despite constant anti-religious propaganda, Dr. Bolewski said. Although church attendance is small—only 5 per cent of members attend on the average—this has been the condition for many generations. Great crowds have come to meetings held at the three evangelical academies which are located in the East Zone, he reported.

In other Iron Curtain countries like Poland and Czechoslovakia, pressure against the church has been reduced considerably. Freedom of expression has made rapid gains in these areas, the LWF official said.

Reds seek to replace baptism

A "solemn name-giving ceremony" as a substitute for Christian baptism was instituted by Communists in the Soviet-dominated East Zone of Germany, according to East German paper *Neues Deutschland*. During the pseudo-religious rite, which took place at the headquarters of the city council at Rostock, parents of eight infants were handed birth certificates after ceremonies in which the babies had "taken the first step into the life of human society," the reports said. It was announced that such ceremonies will now be conducted regularly.

Baptism is the second Christian rite which Communists have attacked by trying to substitute atheistic counterparts. Two years ago youth dedication ceremonies were launched in an effort to supersede confirmation. Mass resistance by parents and young people doomed most youth dedications to failure. Red officials have expressed their displeasure because so few young people have taken part in them.

Attacks on church continue

Anti-religious policies of the East Ger-

man government are not letting up, leaders of Lutheran churches in the Soviet Zone declared at a conference in Berlin last month. Particular concern was expressed over a recent government directive ordering military training for college and upper-grade high school students. Girls as well as boys were included, would get instruction in use of firearms.

Dr. Otto Nuschke, church affairs minister and deputy premier in the East Zone government, told a Christian Democratic Union congress at Weimar that leaders of the Evangelical Church in Germany should pledge loyalty to the Communist government. Such a pledge, he said, would settle quickly all problems of church-state relations.

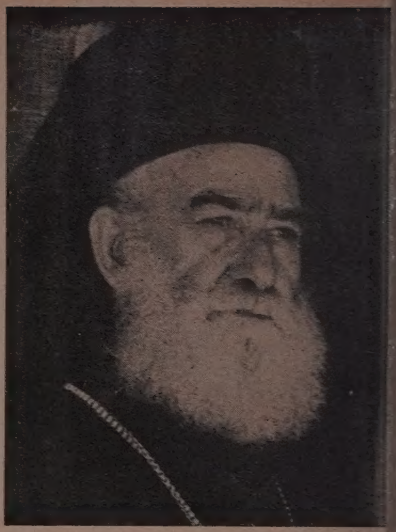
"If any diversionist activities are carried out against the state under the guise of religion, the state acts in justified self-defense when it stamps out such attempts," he stated.

Neues Deutschland at the same time did a right-about-face in its explanation of church-state relations. After exhorting Communists to be "anti-religious and unremitting in their fight against churches," the official Communist organ in its next issue told readers that a church member could join the party because the "Socialist workers' movement" and "upright Christendom" have many social, ethical and moral points of agreement.

Jerusalem Patriarch to be chosen

Agreement was announced in Athens last month between the Greek Orthodox Church and the government of Jordan for an election procedure that will name a new Orthodox Patriarch of Jerusalem. The office has been vacant since the death of Patriarch Timotheos in January.

Twice the Jordan government ordered postponement of the election because of



AWAITS JERUSALEM ELECTION
Archimandrite Kyriakos Spyridonides

a rift between Greek and Arab clergy o the Orthodox Church. Tradition require that the patriarch be a native of th Greek island of Samos, while Arab clerg had wanted the election open to Pale tine-born clergy as well. Reported agre ment made eligible for the election onl the present bishops and archimandrite of the Jerusalem Church, all of whor are Greeks.

Church circles in Athens reported th 62-year-old Metropolitan Benedictos o Tiberias was most likely to be elected. release from the American Friends o the Orthodox Patriarchate of Jerusale said that the election would fall on 6 year-old Archimandrite Kyriakos Spyr donides, a native of Samos who has bee in Jerusalem since he was a small bo

Leaders differ about revival

Three well-known ministers differe greatly last month in discussing th

extent of "genuine religious revival" in the United States.

Addressing the first National Convention of Christian Men, held at Cleveland in mid-September under National Council of Churches' auspices, Dr. Norman Vincent Peale said the United States is the most religious country in the world. "A spiritual approach to life is in our bloodstream, our traditions, our background," he said. "The religion preached in this country is Christ-centered, not the formalized kind practiced in many parts of Europe."

"All up and down the country businessmen are showing themselves to be more and more on the side of Christ," Dr. Peale declared. "And don't believe anybody who tells you that they are insincere. They are square shooters, all of them."

Graham is more reserved

A less optimistic position was taken by Evangelist Billy Graham. He told the 3,000 laymen that rising church membership figures may be due to the "period of uncertainty in which we live."

America's spiritual revival will not amount to much unless new church members become "fully committed Christians," Dr. Graham continued. Church membership and attendance "are not the only yardsticks we should use." The real test is the "impact this religious resurgence will have on America's social life," he said, adding that a fully-committed Christian nation would not have juvenile delinquency, high divorce rates and widespread racial tensions.

Dr. Alan Walker, Australian Methodist evangelist, said that America has not experienced any religious revival, only a "widespread quickening of interest in religion." He urged a "tremendous" national mission by all denominations in order to solve "the two most crucial world issues of race and war."

New York campaign mapped

Twelve hundred New York civic leaders were told last month by Dr. Graham that his eight-week crusade in that city next spring would not be aimed at "cleaning up" the metropolitan area but rather at sparking a religious revival.

"New York is the most strategic city in the world," the evangelist told a dinner meeting, but it is "virtually untouched" by religion. "Only two or three per cent of the people go to church regularly," he said, "and 58 per cent are not identified with any church—Protestant, Catholic or Jewish. Small wonder that it is regarded everywhere abroad as completely materialistic."

Earlier Dr. Graham had said that he was more worried "about teen-age gangs and the teen-age problem" in New York than about anything else.

The Graham campaign in New York will start in May. It will be sponsored by the Protestant Council of the City of New York in co-operation with other Protestant groups. Roger Hull, chairman of the executive committee for the campaign, told the Sept. 17 dinner meeting that it will cost about $900,000 and that more than one-third of this amount has already been received in cash or pledges.

"Mission to Canada" launched

A national evangelistic mission will be conducted in more than 100 centers across Canada, the General Council of the United Church of Canada heard at its meeting last month. Several missioners from overseas will aid in the project, which was launched in connection with the UCC sessions at Windsor, Ontario.

Unusual feature of the mission will be formation of local "cells." Each cell,

comprising not more than ten persons, will invite someone on the fringe to join. Once the cell has grown to 15 persons, it will divide and start all over again. This method "should not be organized or promoted but should be cultivated as a growth, slowly and thoroughly," said the Rev. W. G. Berry, mission director.

Anticipated growth of the church will require 1,000 church buildings and 500 parsonages by 1975, the UCC was told. Population growth alone should add 1.5 million more people to the church, said the Rev. M. C. MacDonald, missions executive.

Union with Anglicans explored

Reunion talks with the Anglican Church of Canada should be continued both at top levels and local levels, the UCC voted unanimously. Delegates also agreed to explore the possibility of merger with other denominations "where there are more prospects of early union." The United Church was formed in 1925 by a merger of Presbyterian, Methodist and Congregational groups.

Anglicans desire a "very real union, on the order of one plus one equals one," Bishop George Luxton of Huron told the UCC meeting. He said Anglicans had voted for a "united church preserving the ancient faith, the ancient ministry and the ancient fervor."

Plans will be ready by November, delegates were told, for an administrative set-up for a Church of Canada which would embrace both the United and Anglican churches.

Canadian church cuts China link

Churches in Red China are now "self-supporting, self-governing and self-propagating," said Chinese Anglican Bishop K. H. Ting. He added that they would not take money from any western land.

Mission funds held in reserve fo China should therefore be used for othe purposes, the Anglican Church of Canad decided last month. The $23,000 hel for its former Honan missionary dioces would be liquidated.

Returning to China after attending th World Council of Churches' Centra Committee meeting in Hungary, Bisho Ting predicted "greatly broadened" con tacts between Christians in China an other churches throughout the world He said churchmen from the U.S., Can ada, Britain, France, India and Nort Africa had expressed interest in visitin the churches of China.

Spokesman for a nine-man group o British Members of Parliament said afte a 15-day visit to Red China that the gov

HEADED FOR EUROPE

The 9,000th head of cattle to be sen overseas to needy people by Heifer Proj ect, an interchurch relief agency, saile from New York last month. Cattle ar contributed by United States farmers

ernment there was treating churches "with a light hand" and that in most cases "religion is free." The Communist Party magazine *Hsueh Hsi* in recent issues has urged better propaganda to urge the Chinese people to abandon their religious beliefs, however.

Advises against industrial chaplains

The growing practice of setting up chaplaincy services in industrial plants does not meet the needs of labor or management and actually hurts the church, a Lutheran official will tell the American Lutheran Church convention at Blue Island, Illinois, this month. Dr. Theodore J. Pretzlaff, director of church-industry relations for the ALC, said that a man who finds his religious needs filled by a pastor at the plant where he works loses interest in worshiping with his family at church services.

As an alternative, Dr. Pretzlaff suggested that personnel managers in factories maintain lists of pastors to whom they can refer employees when need for counseling arises. Unchurched workers could be helped by informed and competent laymen as well as by pastors, he said.

Since both labor and management welcome the interest of the church, Dr. Pretzlaff said he would recommend that workshops be organized to give pastors and laymen opportunities to study problems of labor-industry relationships. They would also seek specific application of Christian ethical truths to the personal needs of workers in various fields.

Texas Baptists enter Wisconsin

Texans often boast about the size of their state. Early last month the Baptist General Convention of Texas, meeting at Dallas, took action to extend its boundaries to new extremes.

The convention, which is part of the Southern Baptist denomination, agreed to underwrite $500,000 in loans for new church construction in Colorado. William Fleming, Fort Worth oil man, offered to guarantee the first $250,000 of the loans and the Texas executive board followed suit on the remaining $250,000.

The Texans also decided to sponsor new churches and missionary work in Wisconsin and Minnesota. There were only 450 Southern Baptists among the seven million people in those two states, the Texas group was told. Seven small Southern Baptist churches in the area had applied for affiliation with the Texas Convention.

The 8-million-member Southern Baptist denomination has in recent years carried on intensive home mission programs, now has congregations throughout the United States as well as some in Alaska.

Protestant mother upheld

When Mrs. Gladys Lynch won a divorce in Iowa in 1953, the court order awarding her the custody of her son provided that the child "be reared in the Roman Catholic Church." The boy's father was a Roman Catholic.

When Mrs. Lynch took the child with her to a Congregational Church, the former husband brought suit. A lower court held her at fault, but last month the Iowa Supreme Court said that the divorce condition violated the mother's constitutional rights to the free exercise of religion. By a 5-4 vote, the court agreed that she could not be forced to bring up her child "in a religion in which she does not believe."

Aiding Mrs. Lynch in her appeal was the American Jewish Congress, which entered the case because it saw in it a violation of religious freedom.

World News Notes

Empire-building in reverse

There had been a scandal this summer in the local government of the Gold Coast, half-way down Africa's west coast. Officials of the Cocoa Purchasing Company were accused of taking bribes in exchange for persuading farmers to vote right in the July elections.

This seemed to be merely part of the evidence that people in the Gold Coast have mastered some of the peculiarities of the democratic way of life and are ready for self-government. At least the British have set the date—March 6, 1957—when they will give the colony its freedom.

Britain learned a painful lesson in its long struggle to hold its colonies in Asia. In Africa colonies will be set free—as self-governing nations within the British Commonwealth—as fast as they prove their ability to govern themselves. First to become independent will be the Gold Coast, a country about twice the size of Pennsylvania, which will call itself Ghana.

If the experiment goes well, Nigeria may be the next to be handed its independence without a struggle.

Japanese delinquents

Youth of high-school age in Japan, who obeyed their parents without question in the old days, show an alarming tendency to act like some young Americans. They wear gaudy-colored "aloha" shirts, peg-topped trousers, and try to imitate gangsters as portrayed in Hollywood movies.

A Tokyo police official, Akimori Shima, said last month that concerted action must be organized to curb youthful criminals who are being brought into court in increasing numbers. Girls as well as boys figure in the crime wave. They carry blackjacks in their handbags, hang out in all-night coffee shops, and take part in petty crime.

The Japanese youngsters are product of the postwar lack of parental discipline (fathers or older brothers killed in the war), example of the occupation army and influence of American movies.

How bad are American youngsters?

Youthful gangsters in "blackboard jungle" public schools in the U.S. have driven thousands of frightened teachers out of the profession. Knife fights, reckless destruction, and dope peddling are among pastimes of the delinquents.

But skilled and experienced school teachers aren't pessimistic. A National Education Association survey in the U.S. gathered up the opinions of 4,270 representative teachers, who said real trouble makers are not more than 1 in 100. Twenty-nine per cent of the teachers said they have no problem pupils. Among the 4,270 teachers, 68 said they had suffered physical violence from a pupil in the last year.

Efforts by police, schools, churches, service clubs to provide youth with constructive recreation were given credit for improvement in the situation.

A survey of "good" sixth-grade boys by Ohio State University indicated that these youngsters stay out of trouble because they believe themselves to be "good boys." They come from stable homes. Their parents have supervised their activity closely and take a strong interest in them. They have a picture of themselves as law-abiding and obedient, and try to conform to the expectations of their parents, teachers, and others whom they respect.

WASHINGTON

by ROBERT VAN DEUSEN

FAIR CAMPAIGN PRACTICES

With Presidential and Congressional campaigns entering their final month, the pressure on candidates and their party helpers becomes intense. In the heat of battle, the temptation is strong to lower the standards of good taste and engage in mudslinging.

A group of outstanding citizens calling itself the Fair Campaign Practices Committee has embarked on a campaign of its own. Headed by Charles P. Taft, its goal is an election free from unethical tactics. Its chief tool is a fair practice code to which candidates and parties are asked to subscribe.

How is such a code enforced? What is to prevent a candidate from forgetting his promise to play fair? Here the committee operates behind the scenes. It has no authority to enforce the code.

The only power the committee has is the power of public opinion. It has given wide publicity to the Fair Campaign Practices Code, and to the names of the candidates for national and state office who have agreed to abide by its standards. Newspaper editorials have urged voters to take campaign techniques into account.

When the committee receives complaints from responsible sources that the code is being violated, it relays the information to local newspapers. But first it reports the complaints to the candidate involved, so that he can answer the charges at the same time that they appear in the press. The issue then becomes public; the decision is up to the voters.

The code

The content of the code is based on a 1951 recommendation of the Senate Sub-committee on Elections. The preamble states that every candidate for public office has a moral obligation to uphold the basic principles of decency, honesty, and fair play.

A candidate signing it promises:

1. To discuss the issues as he sees them, presenting his own record and policies with sincerity and frankness, and criticizing those of his opponent which merit such criticism.

2. To defend the right of every qualified American voter to full and equal participation in the electoral process.

3. To condemn the use of character defamation, whispering campaigns, slander, or scurrilous attacks on any candidate or his personal or family life.

4. To condemn the use of campaign material which distorts the facts about any candidate or which creates doubts, without justification, as to his patriotism.

5. To condemn any appeal to prejudice based on race, creed, or origin.

6. To condemn any unethical practice which tends to corrupt or undermine the American system of free elections.

7. To repudiate immediately and publicly the support of any individual or group which resorts to such methods.

At a meeting at which National Chairmen Leonard Hall and Paul Butler signed the Fair Campaign Practices Code, Charles Taft remarked that no candidate will openly avow the use of distortion, smears, or appeals to prejudice. But, he said, it takes real courage to repudiate such tactics when used by others on their behalf.

By FRANKLIN CLARK FRY

This would never have happened while Stalin lived. American church leaders walk across Red square in Moscow while making an official visit to leaders of the Christian churches of Russia

I SPENT SEVEN DAYS in Moscow, one in Leningrad and one in the dome-studded grandeur of Holy Trinity monastery at Zagorsk. In Moscow, in addition to many churches, I visited the Kremlin palaces, the Museum of the Revolution, a gallery of Russian art, the incomparably graceful ballet, the world's handsomest subway, Moscow University's vast new buildings.

No, I did not join the half-mile-long queues, that flow into Lenin's granite mausoleum in Red Square. That would have been no less than idolatry in the eyes of our Orthodox hosts, and they are right!

What do I think of Russia? How do people look? Is there visible discontent?

ULC PRESIDENT GOES TO MOSCOW

Moscow is an impressive city. You can make it stronger and still tell the truth. There are very few American cities that can match it.

Many acres of handsome, block-long apartment houses are under construction. A hundred or more giant cranes lift their heads against the sky. Boulevards, six or eight lanes wide, have little traffic on them according to American standards but plentiful, spanking-new diesel buse fan out in all directions.

The glowing pride Muscovites have their city is a great comfort to me. count on it being one of their stronge incentives for peace. The Soviets o viously don't want this magnificent ca ital destroyed.

The thousands of Russian peop whom we saw looked well-fed ar

warmly dressed. Merchandise stocks are of poor quality but, frankly, not as shoddy as I had expected.

A stroll through the five-block-long government department store just across Red Square from the Kremlin walls was one of the disappointing features of our tour. There was precious little that an American was tempted to buy. But stocks of most staples were to be had. Price-tags were wholly capricious, of course; exactly what the government wanted them to be. At least some prices made excellent social sense. Musical instruments were amazingly cheap, trinkets grotesquely high!

THE ABSENCE of advertising in Russian cities is a joy to the eyes. I abhor the reason behind it, totalitarian ownership of all property and all business, but it is a blessed relief to have even a week or two of vacation from neon lights. Who can calculate the commercial advantage that the USSR gains from avoiding economic wastefulness of this sort?

Television aerials sprout in small forests from the roofs of the older apartment houses in Moscow. Newer structures have unified, built-in installations. I was entertained in only one Russian home, the log house of a village Orthodox priest and his family: it had central heating, radio, and television!

Russian cities have the appearance of having shaken down into a stable society. You have to pinch yourself once in a while to remember where you are. Men work for salaries, live in apartments that they can pass on to their children, worry about making ends meet, go to the movies with their wives. Hidden fires of fanatical Communism undoubtedly lurk underneath, but the glint of them does not often shine through. If there are tremors that threaten to rock the Soviet Union, this casual onlooker did not see them.

Leningrad, the old imperial capital, is like a faded grand dame, shabby, run down, dull with grime. It is a lordly city of majestic buildings, figuratively in tattered old robes with its elbows showing through. St. Isaac's Cathedral, with a dome almost as heroic in proportions as the Capitol's in Washington, is being repaired as a national monument, not as a church.

So is Kazan Cathedral, whose massive semi-circular colonnade is reminiscent on a smaller scale of St. Peter's at Rome. The scaffolding inside it these days is not very sightly, but a thousand times better than the blasphemous anti-God posters that used to pollute its walls.

WE WERE ENTERTAINED well, literally smothered with hospitality. We were quartered in spacious suites in the Sovietskaya Hotel, and driven around in a fleet of Russian limousines, with a staff of interpreters and chaperons at our side in every waking minute.

Let me describe the palatial apartment assigned to me and a typical meal and you will see what I mean. The middle one of my three rooms contained eleven chairs, a piano, one large round table and a smaller ditto, bookcases, a huge radio, standing lamps and a cabinet for figurines. The study on one side was dominated by a king-size desk and a television set; on the other was as flouncy a double bedroom as you would ever want to see.

The menu: Heaping bowls of caviar, raw salmon, jellied squares, crab meat, cold sturgeon, clear soup with filled rolls, chicken croquettes a la Kiev with vegetables, baked alaska, fruit, coffee. Three times a day with only minor variations!

The Sovietskaya Hotel apparently specializes in diplomatic guests and the like.

Conveniently or inconveniently, depending on the point of view, it is a long way from the center of things. You have to ride in the official cars. Besides, the schedule was so stiflingly full that there was no time for wandering off. You never saw such frustrated amateur photographers in all your life!

DON'T LET ME give you a false impression. We were courteously consulted on the first day as to where we would like to go and what we would like to see. Helpful suggestions were offered, but we *were* asked for our views. After that we did not know where we were going to be whisked from one 10-minute period to the next. The net result was that we had incredibly good sightseeing opportunities and complete freedom to do what we were told.

The money angle was unique too. It's the sort of thing you dream about and don't really relish when it happens. From the minute I landed in the USSR until we flew off to Helsinki, I never once had a ruble in my hands. I didn't even see one close up! Everything was free.

One day we were taken on a shopping expedition, equipped with official photographers, through GUM, "The Russian Macy's"—but it was to point out what we would like as gifts, not to buy. Then we were loaded with twice as much! Even at that our hosts were disappointed because our requests were impolitely modest.

Part of the explanation, I presume, is that the official exchange rate of rubles for dollars is so fantastic, only four to one. In a free money market, U.S. bankers estimate the likely ration would be 100 x 1. You can imagine the prices. Oranges cost $4.75 apiece in American currency.

WERE THE RUSSIANS free to talk? They *did* talk, copiously, in our official conversations. Suffice it to say that if our hosts spoke their own minds with complete liberty, the churches of the USSR, ranging from Pentecostals to Orthodox priests, have achieved the most remarkable unanimity in Christian history. An even more striking coincidence is that their views at every crucial point agreed with the decrees of the Soviet state without deviation.

When Orthodox Metropolitan Nikolai read to us a declaration on the "defense of peace," spokesmen of the other USSR churches stood up right down the line with one-sentence Amens. Archbishop Turs of the Lutheran Church of Latvia: "I endorse the Metropolitan's statement fully on behalf of Latvia and Estonia and would sign it." General Secretary Karev of the Union of Evangelical Baptists: "We have nothing to add and not one word to take out." The Armenian bishop: "I join all statements."

THE SAME was equally true about 1) religious freedom; 2) the health of church life; 3) contentment with the prohibition of all youth activities and all

THE WAR IS

Churches of Russia are in a death

Here are the pluses —

+ At least temporarily, "insulting attacks" on church have ended.

+ "Administrative interference" in church activity is banned at present.

+ Orthodox Church has been allowed to rebuild its hierarchy.

+ Church buildings still open are crowded with worshipers.

ON IN RUSSIA

grapple with the Communists

Here are the minuses —

— Of 500 pre-Revolution Moscow churches, only 50 are open now.

— Religious instruction of youth is severely limited by law.

— All works of Christian mercy have been forbidden in Russia.

— Propaganda for materialistic atheism is kept up constantly.

teaching of religion to children under 18 outside of church services; 4) adequacy of the supply of ministers.

Under this deceptively calm surface, the war is on. The churches of Russia and the Communist state are in a death grapple. The Adversary himself could not have chosen tougher or more implacable foes of faith than the atheistic overlords of the USSR. The stakes are terrifyingly high, no less than the survival of religion in a nation eleven time-zones wide with a mighty future ahead of it.

HERE IS A QUICK SURVEY of the battle-front. The pluses, as I count them, are four in number. The current Soviet line, as laid down in a decree by Khrushchev on Nov. 11, 1954, has put an end temporarily to "insulting attacks upon the clergy and believers who perform religious rites." Christians, for the moment at least, are not to be considered as "unworthy of political trust."

"Administrative interference by local organizations and individuals in the activity of religious associations and groups and a rude attitude toward the clergy" are under an official ban at present. "The party still considers profound, scientific, atheistic propaganda essential without, however, permitting the religious feelings of believers and also of clergymen to be offended."

THE RUSSIAN ORTHODOX CHURCH, nearly in ruins in 1941 when the severest attack on the church was relaxed, has rallied its forces. From only six bishops in office at the start of World War II, its hierarchy has been rebuilt until now there are seventy-two dioceses.

Throngs of worshipers crowded all the churches we visited, Orthodox and Baptists, like a subway train at rush hour, and exhibited a fervent adoration of God that would put most American congregations to shame. Theological seminaries are filled to capacity.

The minuses are far more menacing. Of the 500 Orthodox churches in Moscow before the revolution, only fifty are open. Twelve churches and two chapels are available for a population of between three million and four million people at Leningrad. Religious instruction of children and youth, outside the four walls of the church building and their own homes, is a penal offense.

All works of Christian mercy have been choked off. The battering rams of materialistic propaganda are thundering against the defenses of Christianity. The contest now raging for men's souls is not fair. The enemy sets the ground rules.

A second article by Dr. Fry on the Russian situation will be published next week

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CHRISTIANS IN THE WEST may regard church union as a luxury. In non-Christian Southeast Asia, it is a necessity.—RAJAH MANIKAM and W. T. THOMAS in *The Church in Southeast Asia* (Friendship)

CONVENTIONS GET EXCITING SOMETIMES

CONVENTION PROGRAM

ABOUT half of the 1,800 seats in the State Education Building Forum at the Pennsylvania state capitol in Harrisburg will be open for visitors during United Lutheran Church convention sessions, October 10-17. There are seats for 8,899 at the Hershey sports arena where the Sunday afternoon program is held.

Sessions will be in State Education Building Forum, State Capitol Grounds, Walnut and Fifth Streets, Harrisburg, Pa. Daylight-saving time.

WEDNESDAY, Oct. 10. 10 A.M. Holy Communion. Sermon by ULCA President Franklin Clark Fry.

2 to 5 P.M. Devotions. (Convention chaplain is Dr. Edmund A. Steimle, Philadelphia.)
Formal opening of convention.
Organization of convention: Roll, Order of business, Appointment of special committees.
Addresses of welcome.
Approval of minutes of 1954 convention.
Report of President. Report of Secretary.
Election of President. Election of Secretary.
Report of Treasurer. Election of Treasurer.
Nominations. a) Report of committee on nominations for elective agencies. b) Nomination of editor of THE LUTHERAN.
Report of Executive Board.

7:45 to 10 P.M. Devotions.
Report of Board of Parish Education.
Report of Commission of Adjudication.
Report on Memorials from Synods.
Report of Executive Board. Continued

THURSDAY, Oct. 11. 8:45 to 12 A.M.
Memorial Service. Report of Necrologist
Report, Committee of Reference and Counsel.
Report of Board of Pensions.
Report of Special Pensions Study Committee.

2 to 5 P.M. Devotions.
Committee on Minutes.
Organizational Structure.

7:45 to 10 P.M. Devotions.
Report of Board of Foreign Missions.
Report of Executive Board. Continued
Report of Brotherhood.

FRIDAY, Oct. 12. 8:45 to 12 A.M.
Devotions.
Committee of Reference and Counsel.
Report of Board of Deaconess Work.
Organizational Structure. Continuation

2 to 5 P.M. Devotions.
Committee on Minutes.
Report of Committee on Conduct of Elections.
Report of Board of American Mission
Organizational Structure. Continuation

7 P.M. Zembo Temple, Third and Division Streets. Dinner, Lutheran Laymen's Movement ($3.75). Speaker Judge Luther W. Youngdahl.

SATURDAY, Oct. 13. 8:45-12 A.M.
Devotions. Reference and Counsel.
Report of Board of Higher Education.
Report of United Lutheran Church Women.
Report of Board of Publication.
Report of Committee on Church Papers.
Saturday afternoon: Visits to Gettysburg College, Susquehanna University.

SUNDAY morning. Visiting preachers at Harrisburg area churches.

Sunday, 4 P.M. Sports Arena, Hershey, Pa. "Nets in the Deep." Dramatic presentation of American Missions.

MONDAY, Oct. 15. 8:45 to 12 A.M.
Devotions. Reference and Counsel.
Report on Elections.
Report of Lutheran Laymen's Movement.
Report of Special Commission on Relation to American Lutheran Church Bodies.
Report of Committee on Military Chaplaincy.

2 to 5 P.M. Devotions. Report on Roll.
Minutes.
Report of Luther League of America.
Report of Committee on German Interests.
Report of Committee on President's Report.

7:45 to 10 P.M. Devotions.
Reference and Counsel.
Report of Board of Social Missions.

TUESDAY, Oct. 16. 8:45 to 12 A.M.
Devotions. Reference and Counsel.
Report on Elections.
1958-59 ULCA Budget.
Organizational Structure. Continuation.

2 to 5 P.M. Devotions.
Committee on Minutes.
Reference and Counsel. Election reports.
Statement on Corporate Communions.
Organizational Structure. Continuation.

"NETS IN THE DEEP" AT HERSHEY

Pageant in celebration of Board of American Missions' 30th anniversary will be given on October 14 with large cast

"Paul?"

"Yes, Sir."

"Given any thought to what comes next?" . . .

That's the way the seminary president began breaking the news to a student completing his theological training that a call to a new home mission field was waiting for him.

A month later the young pastor is on the field.

"I'm making a complete canvass of every home in the area—by religious preference, that is, to see if it is possible to develop a Lutheran church here," the pastor tells the police chief.

"You're sure you're not a salesman?"

"Absolutely. If you'd like to call the synod office—"

"Well, it sounds okey, I guess . . ."

In TV studio technique—but dramatized in the huge Sports Arena at Hershey, Pennsylvania, the story of the young pastor and the new mission will be told to Lutherans on Oct. 14. Seven

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7:45 to 10 P.M. Devotions.
Commission to Canadian Lutheran Council.
Commission to National Lutheran Council.
Motion Picture: "Harvest of Years," a NLC documentary on growth of Lutheran unity.

WEDNESDAY, Oct. 17. 8:45 to 12 A.M.
Prayer. Reference and Counsel.
Church Statistics.
Unfinished Business. Formal Closing.

REV. CHARLES D. TREXLER
Off-stage voice

MICHAEL KANE
Leading actor

platforms will be used for the fas moving scenes, lighted up in sequenc

LEADING PART in the drama is playe by Michael Kane, a popular Broadwa and TV actor. Much of the story is tol by the off-stage narrator, the Rev. Charle D. Trexler, who was an actor before en tering the ministry. The story was writte by Allan Sloane who shared in writin the script for the *Martin Luther* film Director is Frank Nichols. Fifty Luthe ans of the Harrisburg area are membe of the cast. Dr. Karl S. Henry of th Board of American Missions staff is th producer.

A choir of 500 will sing at 3:45 P.M after a concert by the Allentown (Pa. band which begins at 3:15. The pagean entitled "Nets in the Deep" (from Luk 5, *"Put out into the deep and let dow your nets for a catch"*), is one hour i length, and begins at 4.

General admission tickets (unreserve will be 44 cents (children under 16, 2 cents). Reserved seats are from 75 cen to $1.50. An offering will be receive as a gift to Lutherans of East German

THE PAGEANT is an observance of th 30th anniversary of the Board of Amer can Missions, which is expecting to ai in the organization of 85 or 90 ne United Lutheran congregations this yea (62 had already been organized by Jul 1). Besides annual expenditures of $2. million for support of mission pastors an other costs of developing mission field the board lends $2 million a year at lo rates of interest for church constructio and parsonages.

Appeal of the Board of American Mi sions for church financial support rin out in the closing speech in the pagean *"Our nets are heavy—our hands a few. Come—help us to haul them in . . In Christ Jesus' name we ask it. Amen*

New York City Is A Foreign Field

New York's Chinatown—a small city of 50,000 Chinese living within a big city—is mission field of a fast-growng Missouri Synod church

By ELLIE BUNDT

IN A RENTED LOFT of an old warehouse on Canal Street, New York City, Chinese people sat on folding chairs, anxiously waiting for their Sunday service to begin. Accustomed to the Chinese manner of informal church services, they chatted noisily.

The long narrow room rapidly filled until it was crowded with over two hundred people. The altar had been placed on a side of the room to avoid cutting off the pale light from the small front window. It was a restaurant table with an altarcloth and a candelabra borrowed from a neighborhood church.

Beside it stood a tall, blond man, the Rev. Louis Buchheimer, and the year was 1938. For two years his ever-growing Chinese Lutheran congregation had been holding services in this musty, unpainted loft. The meeting place was inadequate and hazardous. But this was Chinatown, and all available space then —and now—was crammed with apartments, stores, and restaurants.

A SHORT TIME LATER, after months of searching, a larger space was rented on the third floor of a building a block away. The congregation continued to increase. It was difficult to conduct church activities in one large room. Finally, the struggling church was dispossessed in 1949, when the owner needed his building. The congregation took temporary refuge in the Mariners Temple on Chatham Square.

SIX-STORY CHURCH

Meanwhile the Atlantic District of the Lutheran Church—Missouri Synod became aware of the necessity for a church building. There are about 50,000 Chinese people living in New York City, more than 10,000 of them in Chinatown. About one-fourth of these are Christian, and they needed a spiritual and social center.

At the corner of Worth and Mulberry Streets, an old building was torn down and a church built at the cost of $275,000. This was the True Light Chinese Lutheran Church, and in 1949, before the building was completed, the congregation and its pastor moved in.

This corner church with its triple pagoda roof and the cross built into the front wall now has the largest membership of any Chinese Protestant church in the United States. It has more than 1,000 members, including 512 Sunday

school children, and 200 members of the young people's group. There are many other Chinese who, while not members, look upon True Light as their church.

HUNDREDS ARE ATTRACTED to the beautiful chapel with its symbolic oriental decorations, its jade green altar, and its bright red doors and draperies. "Why red?" I asked Dr. Buchheimer.

"Why not?" he countered. "Red is the color of joy. Red dominates here because no one has more right to be joyful than Christians." I looked with new regard at the red candles, red canopy, red piano.

From China comes the beautiful cover for the baptismal font near the altar. Also from China are the two teakwood candelabra. Carved dragons at the base represent old China and paganism. The candles symbolize Jesus Christ, the light of the world, overcoming paganism.

Most of the Chinese have inherited centuries of Buddhist tradition, so that Christianity virtually is a new path for many of these people. Though it is difficult to learn their true feelings—because they mask them so well—those who become Christians are loyal, intense believers.

EVERY DAY the six-story building is filled with activity. On Sunday mornings there are two services. Visitors and members of the congregation are greeted by Miss Martha Hoffmann, one of the two home missionaries. In the chapel the first service, at 10:30, is conducted by Dr. Buchheimer in English, except for a short prayer and a brief sermon in Chinese by the associate pastor, Dr. Paul Chang. At 12:30 the second service, conducted by Dr. Chang, is all in Chinese. He uses four dialects, but since Cantonese is the most popular dialect in Chinatown, this is the one he favors.

WEDDING IN TRUE LIGHT CHURCH

In the afternoon, there are Sunday school classes at 2 and 4 P.M., where as many as fifteen or twenty new Chinese pupils are enrolled in the classes each Sunday. On Mondays there is a service mainly for restaurant people who must work on Sundays. There are also services on Wednesday and Thursday nights.

The energetic pastor, Dr. Buchheimer comes from Memphis, Tennessee. He spent fourteen years in overseas service of the Missouri Synod. He became interested in the welfare of the Chinese people in the United States when he recognized their need for religious, social and educational aid, as well as the necessity for better health facilities and fo

Chinese pastor (left) and an American pastor (center) share in the baptism of Chinese-American family.

The Chinatown situation is unusual since in this area there is a large population of Chinese-Americans. The True Light Church is a project of the Lutheran Church —Missouri Synod. It is not ULC policy to establish churches for racial groups in America. All the ULC churches are expected to minister to all racial groups in their territory. In photo below, Pastor Robert S. Kinsey in Ashland, Ohio, greets Chinese bride and groom after their wedding in Trinity Church.

integration with other people in the community.

WHILE ON a survey trip in Asia Dr. Buchheimer met Dr. Chang in Hong Kong, where Dr. Chang was a pastor. Dr. Buchheimer described to him the Lutheran church in the heart of Chinatown, and added that he needed an assistant. Shortly afterward the Changs came to New York and Dr. Chang has been devoting his energies to the True Light Church.

A feature of the church is the Christian day school. After Chinese youngsters have completed their class periods in the

CHRISTIAN DAY SCHOOL AT TRUE LIGHT CHURCH

public school, they hurry to the five rooms of the True Light Church that are provided for them, and concentrate until after six on two subjects that they do not study in public school—religion and the Chinese language. There are five Chinese teachers, paid members of the church staff, who taught about 150 children last year.

AWARE THAT Chinatown is a crowded community with very few facilities for children to play, the True Light Church took this into consideration when the building was blueprinted. Youngsters who used to play on treeless streets, or among the ashcans in dark alleys, or sometimes on dangerous rooftops, have been directed to True Light.

There is a large gymnasium for sports —especially basketball. There are eighteen basketball teams, and those who play are not required to be members of the church. There are also boy and girl scout organizations, choir rehearsals in the balcony, and other recreational activities.

The beautiful lounge for fellowship meetings also serves as a place for young people to become acquainted. There is a radio, and excellent lighting facilities are provided for industrious scholars to do their homework.

"MUCH OF WHAT we do may seem to some as if it is hardly connected with church work," commented Dr. Buchheimer. "But it is all essentially part of the Christian service of helping the people." For instance, a frantic mother whose husband was away on business called the church. Her two children were very sick. She had no idea of how to find a doctor, she said in broken English.

Dr. Buchheimer made several telephone calls. The children were rushed to the hospital. Both were suffering from pneumonia, and received medical aid just in time. When there is illness in the family, many who speak little English or who do not know what to do, turn to the church. "We help them," Dr. Buchheimer said, "because many cannot yet help themselves. We show them what to do in emergencies."

Under supervision of Miss Mary Banta, who has been a home missionary of the church since its opening, "tooth parties" for the children are held. The children are taken to a clinic to have their teeth checked. There are also "ton-

il parties." Miss Banta collects about alf a dozen children, takes them to a ospital, leaves them overnight, and rings them home the following day.

A MISSION of the True Light Church s in a refugee camp called Rennie's Mill in Kowloon, adjoining Hong Kong. An American woman directs this camp. True Light sends medical supplies, clothng, and food to people who live in crude nud huts and eat rice and minnows.

This work gives great comfort to many of the members of the congregation who have parents, wives, and husbands in China. Many, like Dr. Chang, have not heard from their relatives for years. The church is aiding them by doing all that is possible to bring refugees into America.

One day a Chinese worshiper came into Dr. Buchheimer's office carrying a paper bag. From it he drew a carved image of a Buddha. He placed it on the desk. "From now on," he said, "I serve only one God."

From many gods to one God. From many cultures to one integrated world. In the shadow of the international tension today, it is heartwarming to see the people working together and learning to understand and respect each other as they do at the True Light Church.

THERE ARE NO "JUVENILE DELINQUENTS" IN CHINATOWN

BROKEN ICE

SUPPER HAD BEEN a noisy affair. In a way it was a relief to get out with Dan into the quiet darkness.

"Sort of fun, isn't it?" Dan tucked my hand under his arm. "We haven't been out together for a couple of weeks, have we?"

"The way they were carrying on at the table tonight, I'm wondering whether we should have left them tonight! Think we'll have a house to go home to?"

"They'll quiet down. Kathy and Donna were just keyed up from horsing around after weekday church school."

"They must have walked miles."

"Where did they ever get the idea of the whole class going along with the person who lived farthest away?"

"Where does any idea come from with a bunch of youngsters? But it was surely harmless enough."

"CRAZY KIDS, that's all. But we'd better get down to business. If we're going to do anything worth while about getting people to come to the World-Wide Communion service, you'd better tell me what you know about the folks we're going to call on."

"The first ones are the Detrands."

"And they really live right around the corner?"

"That's the way I hear it. The pastor says they came to church just once and shot right out the door the minute the service was over. They've lived here about two months. Pastor Ittel had a letter from their former pastor saying they'd been active in their home church."

"Like Bob and Blanche, I suppose. can't get used to the idea that they haven fitted right into their new community th way they did here."

"People get tired of making change after a while, I guess. Remember hov friendly they were here? Came to every thing and it seemed they'd been her always. But it must get discouraging changing time and time again. You'd ge to thinking, 'What's the use of puttin down any roots? We'll probably have t move again soon.' "

"WHICH ANSWERS the question of wh you and I should go invite these nev people instead of just going to a show a I'm sorely tempted to do."

"Don't put such ideas in my head Satan!" I gave his arm a shake. "Wha was the last movie we saw? *Gone wit the Wind?*"

"Could be! But tell me more abou these people. We'd better slow down o we'll be on their doorstep. The name i Detrand? He's George and she's Doris?

"Right. You did read the prospec card, after all!"

"O.K. And we'll let them tell us a about where they came from. Maybe i is best not to know too much about them Don't want them to think we're the FBI.

"But they should know their pasto wrote. It will make them feel less lef out in the cold and more as though th church is still the church, no matte where you happen to find yourself."

"O.K. Here we are. All those light look as though they're having a party!

Often as I've gone calling on new people for the church, I still get butterflies in my stomach when we ring the bell. Who knows whether we'll be welcome or whether there will be frost in the air? I sent up a familiar little prayer, but I only got as far as "Let the words of my mouth," when the door was opened a crack.

THE EYE LOOKING out at us and the hair above it seemed to belong to a woman. I spoke first. "Mrs. Detrand? My husband and I are from the Lutheran church. We want to welcome you to the community. May we come in?"

The door opened a little farther. My impression that the owner of the eye we had seen was rather pretty proved to be right. Doris Detrand was not a beauty, but she was attractive. She looked at us wonderingly for a moment. Then she smiled in a friendly way. "Do come in. I'm so glad you came."

Everything in the living-room was shining clean. Yet I could tell from the newspapers in the basket near the fireplace that the house was lived in. In fact, as we went farther into the room, I saw an overflowing pile of mending in the corner of the sofa. The fact that she made no apology for it warmed me toward her.

"Do sit down. It's been so long since we've had any visitors, I may forget my manners. You say you're from the Lutheran church?" She was being very polite and just a little stilted.

I might have replied in the same way, but Dan broke through her reserve with a friendly smile. "Matter of fact, we're a posse sent out by the pastor to rope and tie you and bring you in to communion next Sunday. Your husband, too, unless he's hiding out somewhere."

For a minute Doris looked startled. Then she laughed. "As bad as that? We have been awful, only coming to church that once. But it seemed so different from home and I—"

"Fine thing," Dan went on. "Your pastor writes our pastor about what a fine member you are. Makes us think you don't like us or something."

"Dan!" I protested. "Remember Mrs. Detrand doesn't know you and your teasing! She'll get a terrible impression of us."

"No, I won't! Makes me think your church isn't so different, after all. People always talk like that where I come from—when they like people."

THE ICE was definitely broken. I wouldn't have had the nerve, but Dan had chosen the right road to making her feel comfortable. We got to talking about the differences in people and how nice it is to be with friends and how people who are Christians should always be friends, though sometimes they forget that and are stiff and shy. That led to talking about how important communion is, because it is both a means of grace and a sign of human kinship.

At the sound of a key in the lock, Doris ran to the door. "George, I'm glad you got home in time to meet our new friends," she said. "They're from the church."

CHRISTIAN FAITH is corporate, not individualistic. Its intent is to redeem men from isolation into community. It seeks a redeemed society, not a world in which men live their lives apart from one another.

—ROBERT M. BROWN in *The Significance of the Church* (Westminster)

WORSHIP NOTEBOOK

A PLACE WHICH most Christians want to see in Copenhagen is the Cathedral Church of Our Lady where the famous Thorvaldsen statues of Christ and the Apostles are the attraction. Here above the altar with its brilliant orange dossal is the huge statue of the famous "Inviting Christ." Famed throughout the world and reproduced in wood, stone, or plaster on countless altars, the figure compels the beholder to obey the injunction carved upon the marble base, "Come unto me."

There is an old story that the person who looks upon this work of art cannot fully appreciate its power unless he kneels at the communion rail and looks up into that blessed face. So people come and kneel and pray, and there is peace in the Church of Our Lady.

FARTHER OUT in the suburbs of the city is the equally famous Grundtvig Church. The tourist alights from one of Copenhagen's fabulous trolley cars and walks along the broad avenue. Modern, clean apartment houses, each with its little balconies of colorful flowers and awnings, fill the eye. Suddenly there is an opening, a side street brings a break in the walls of yellow brick, and there at the end of the street just a short block away is the church.

If a child running along the street had suddenly come upon the scene and shouted, "Look at the big organ," his words could not be more accurate. The man for whom the church is named was among other things a great church musician. The Common Service Book contains his joyous Christmas carol, "The happy Christmas comes once more," and the new service book will have six others of his works (among them the famo "Built on a Rock").

In tribute to Grundtvig's musical ab ity, the west front of the building w designed to resemble the tiers of a hu organ. Of yellow brick, and blendi harmoniously with the buildings whic surround it, the church towers above i surroundings as the pipes of an orga rise over the chancels of some churche

INSIDE, the building gives the impre sion of limitless height. Great column of the same soft yellow brick, carry th eyes of the worshiper to the vaulted cei ing. There is no color. Long, narro windows are of clear glass letting in th shafts of the morning sun.

In place of the customary pews, a army of comfortable chairs stand at a tention before the Almighty. To th right, and well above the chairs, a hug pulpit indicates the prominence given t the Word. Beyond and elevated mor than a step or two above the floor of th nave is the altar with its candles an crucifix.

The service was a long one that Lord Day. The pastor, garbed in a long blac gown and the Elizabethan ruff (a whit collar of many pleats—like the kind w see on pictures of Sir Walter Raleigh— which is still worn by Norwegian an Danish pastors) made a somber contra to the brightness of the building. Th service preceded along the lines whic are familiar to Lutherans around th world. A choir, stationed in a loft on th left side of the church, encouraged ou singing. We sang many hymns. The ser mon, so I was told, was a careful exposi tion of the Gospel for the day.

Then bread and wine were set apar

pon the altar. Communicants went forard to kneel and feed upon the sacred ystery. As a part of the service a proud oung couple and their parents and riends brought a tiny infant to the font o be baptized.

But if most visitors to Copenhagen now the name of Grundtvig because of his church, few know the name of the lace where he did his greatest work. Near the great plaza at the center of the ity, and within the shadow of the tower of the majestic town hall, is another nonument. It looks like just another ow of buildings on a busy street in a European town.

An archway in one of the buildings opens upon a cobblestoned court. Two ows of old trees, once quite tall but now ut back like the shaggy head of hair of a man just out of the barbershop, tand guard within the court. At one nd a large sandbox filled with cold gray stuff that looks golden on the beach, but dead when brought home, is covered with the marks of tiny hands and feet. At the other end, guarded by the double rows of trees, is a large statue. Here is Nicholai F. S. Grundtvig, enveloped in his black robe, his great head bent over and resting upon the collar, kneeling alongside a stream, the living waters surging through the fingers of his hand.

It is appropriate that this statue should have been set up here rather than at the church which bears his name or in the public square. This is Vartow, today a place for young men to find inexpensive food and lodging, but in Grundtvig's day a home for old women.

Grundtvig had been sent there when he was fifty-six. He was not always a quiet and restrained person, and had been frequently in trouble. His assignment to Vartow was looked upon as a sort of Siberia, a nice quiet place to keep a man busy and out of mischief.

But the authorities reckoned without the zeal and enthusiasm of this giant. It wasn't long before his chapel was filled for services on Sundays. So effective was his preaching that, like many before him who had known the power of the spirit, he had a vast following. It was the Word, said Grundtvig, that counted, a living Word, not the letter of the Bible. And to this Word, he brought his people.

Grundtvig also had a deep affection for the sacraments and urged that there be opportunity for regular reception of Holy Communion. In a time when such a notion was not generally accepted, and officials were not happy with the change, Grundtvig advocated the return to a weekly communion.

I thought of these things as I stood before that statue. We memorialize our great in wood and stone, oftentimes forgetting the more lasting monuments which they erected in the minds of men. We frame their pictures, but warp their ideas.

Today worship life in the church is in ferment. Out of the shapeless past, at least in our own church, has come a great liturgical movement. There has been a genuine effort to know the traditions of worship in all ages and sections of the church, and to adapt the best of that tradition to our needs for today and the future. There is a concern for appreciation and use of good ceremonial.

Today many voices are being raised, voices which claim that liturgy and sacrament are being stressed while the sermon is neglected. Here too are those whose admonitions are built more upon the sand of emotion than upon the firm rock of reason, and a reaction, perhaps ever so faint, is setting in.

I THOUGHT of these things in the Vartow that Sunday morning. There is no false distinction between Word and Sacrament, no conflict between sermon and communion. Grundtvig proved that.

There is, and there must be, fervent, sound, effective popular preaching today. There must also be frequent opportunity to receive the blessed gift of the Lord's own Body and Blood. We want no empty ritualism which allows people to join in a pious show on Sundays but which is not related to life, nor do we wish to return to the excessive sermonizing which dulled the appetites of the faithful for the wholesome nutrition of God's Word and drove the people from the churches. There must be a balance.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

In-laws

QUESTION: Mark is a fine man and a good husband. Since he didn't get much education he has had a good many different jobs and we have moved around a great deal in the east. Then two years ago he decided to move back to his old community here in the west. We live in the country but Mark's work is in the city and he has to travel nearly 25 miles to work.

I like living here because I can have a garden and plenty of outdoor life. But there is one great hindrance—we live very close to Mark's father and mothe His father is all right—we get along ve well with him. But his mother is a vixe

I have done a great deal for her, a sometimes she is pleasant, but most the time she is hateful. She meddles in our affairs all the time, and wants know where we went last night, what wore, how much we paid for this a that. She finds fault with me because work hard in the garden—she thinks should be sewing all the time, as she doe Several times we have had to borro from Mark's father—his mother nev forgets that and reminds me of it.

With this almost daily annoyance am so nervous that sometimes I feel can't live another day. I believe all wou be fine if I were free from this woma for we were happy before we came her

REPLY: It's too bad foresight isn as good as hindsight. Living close relatives is often dangerous. Relativ are generally better friends if they don see too much of one another.

Talk this whole matter over wi your husband quietly and pleasantl Raise the question whether you shou not move closer to Mark's work. Th would make it easier for him and would free you from an annoying si uation.

In the meanwhile try to maintai pleasant relations with your mothe in-law. Explain to Mark just what trial you have, and at the same tim give his mother credit for all of h good points. Ask him to think s riously about making a change. Pe haps you can find a place convenien to Mark's work, with plenty of garde space, and far enough from the in laws to give you freedom to operat your home and conduct your lives i line with your own preferences.

eptomania

QUESTION: I am a widow, employed a housekeeper. Close to where I work a lady with whom I have had friendly lations for quite some time. She has en more than kind in taking me to ub meetings and anywhere that we uld attend the same function. Clara is officer in several organizations. She d her husband do not attend church, hile I do. She is jolly, friendly, and ell-liked. Sometimes she is rather forard, and then she has her moods when e does not call me on the phone for a eek or longer.

Recently Clara was caught shoplifting, nd it came out over the radio. She was ot brought to trial. I could hardly beeve it until I verified it from a reliable ource. But she goes along as though othing had happened. I went with her work in the gift shop of the hospital efore I knew about it, and she behaved s usual.

Now that I know of her offense I feel wful and can't bring myself to call or e chummy, although she has called me everal times. One neighbor came to ne and said, "I want to warn you to be areful that it doesn't rub off on you. don't want to see you hurt."

What is the Christian attitude for me o take? Clara is a diabetic and not well. Neighbors say her thieving has been going on for a long while. If I thought she were mentally ill I would be very sorry for her, but if she thinks she can get by and still hold friendships I would feel differently.

REPLY: People who resort to petty stealing may do so because they lack the funds with which to buy things they want. But in many cases that is not true. They may do it to compensate for some unfulfilled ambition, some unpleasant situation in their lives, or to experience a thrill and a sense of cleverness.

Is Clara's married life satisfactory and happy throughout? Has she had any big or repeated disappointments? In some frustrating experience, or lack of experience, you may find the source of the trouble. Of course, once such behavior becomes established it could continue on the basis of habit, without any immediate inciting cause. The problem then is breaking up an undesirable habit and substituting better ones for it. Until the cause is known it will be difficult to determine the proper procedure.

You can be of little or no help to this friend as long as you say nothing about it. As a close friend you are in a strategic position to help her. You should find or make an opportunity to talk to her about her problem. Do so in a friendly, sympathetic way.

As you converse, it is possible that the causes may come out. Do not moralize about her lapses, but rather give her companionship, give her adequate time to tell you about herself, and be ready to help her find better ways of gaining satisfactions in life. Perhaps you can get a chance to speak to her husband in confidence, so that the two of you may co-operate in an effort to work out a solution.

Remember, however, that when such a habit has been going on for so long, it may be hard to change, and there may be lapses even after you believe she has been cured. If these friendly efforts prove of no avail, psychiatric help may prove necessary. Whatever you do about this problem, prayer for your friend and anyone who tries to help her is very much in order.

BOOKS

CRITICS OF TOYNBEE

Toynbee and History. Edited by M. F. Ashley Montagu. Porter Sargent. 385 pages. $5.

This volume is a collection (or rather, a selection) of reviews of Professor Toynbee's *A Study of History* by some twenty-eight authors, together with three brief statements by Toynbee himself. Each critic looks at Toynbee from the standpoint of his own special field. The contributors include such eminent authorities as Sir Ernest Barker, Christopher Dawson, Hans Kohn, Lewis Mumford, and Pitirim Sorokin. There is a good deal of repetition, since each reviewer felt obliged to summarize (in a few pages) the argument which Toynbee has developed in ten massive volumes.

Most of the appraisals contained in this book are adverse. Criticisms range from attacks on the author's style and attempts to convict him of ignorance to savage accusations of dishonesty and bias in his discussion of ancient and modern Israel. While many of the writers pay tribute to Toynbee's vast knowledge, imagination, industry, and courage, few of them approve his method, and fewer accept his conclusions.

Toynbee's views on religion, which are central to his whole system, should be of special interest. He sees history as "a vision . . . of God revealing himself in action to souls . . . sincerely seeking him." He describes his work as a theodicy—an attempt to justify the ways of God to man. Asking himself whether our contemporary civilization can escape the destruction which has overtaken its predecessors, he sees a return to religion as the only hope.

The religion which is to save civilization is not, however, Christianity.

"I was brought up," says Toynbee, "to believe that Christianity was a unique revelation of the whole truth. I have now come to believe that all the historic religions and philosophies are partial revelations of the truth in one or other of its aspects. In particular, I believe that Buddhism and Hinduism have a lesson to teach Christiani Islam, and Judaism in the 'one world' ir which we are now being carried by 't annihilation of distance.'

"Unlike the Judaic religions, the Indi religions are not exclusive. They allow f the possibility that there may be alternati approaches to the mystery of Existence; a this seems to me more likely to be the tru than the rival claims of Judaism, Chr tianity, and Islam to be unique and fin revelations . . . For each of us, the easie approach to the mystery of the Universe no doubt, his ancestral religion; but th does not mean that he ought to rule o the other approaches that the other religio offer. If one can enter into these, as we as into one's own, it is gain, not loss."

Many of the essays in the present volun are of real interest, notably those by Dav son, Mumford, Walker, Kohn, and Morge thau. But the best way to understand Toy bee is to read his ten volumes, or at lea Somervell's one-volume abridgement.

Wagner College JOHN R. BACHER

MORE BIBLICAL FICTION

The Prophet and the King. By Shirley Watkin Doubleday. 382 pages. $3.95.

Samuel is the prophet and Saul the kin in this fictional account of the reign of th man who was chosen first king of Israe Shirley Watkins, building on the story in th first Book of Samuel, has interpreted San uel as the king-maker, a proud man, prou of his gift of prophecy and jealous of hi power, and Saul as fundamentally a ma of good will, harassed by those about him and, in the total analysis, more sinne against than sinning.

All the characters of the story, one of th truly dramatic of the Old Testament, ar here—David, of course, Jonathan, Micha the witch of Endor, and many, many more And they are presented as people with hu man personalities acting in accordance wit the ethics of their society. The tale itsel

full of action, battles, struggles for power, workings of suspicion and jealousy. spite the detail and the mass of description, even despite the interest in the development of characters, the story does not me to life as it should. It was told better veral thousand years ago. L. E. K.

The Promise. By Esther Kellner. Westminster. 6 pages. $3.50.

In her first novel Miss Kellner has given a fictional account of the story of Abram d Sarai who, in response to the call of bram's Lord, wandered from their home ancient Ur through the wilderness to the romised Land.

The facts as given in the Bible have not en altered much by Miss Kellner. There s been some effort made to make Abram, Sarah and Hagar, especially, become unded personalities. But, on the whole ey are little more than cardboard figures a painted background. The style is of a eudo-King James Version variety, not so sturbing in narrative passages as in dialue where, for example, a small child is ported as saying, "It is within my heart w to wish we had set forth on one of the mels."

Since the only justification for "biblical vels" is to make the stories of the Book me to life for us in modern terms, or to pply background information on the basis modern antiquarian or archaeological dies, a novel which does neither is of le value. L. E. K.

PRAYER PRIMER

Rediscovering Prayer. By John L. Casteel. ssociation Press. 242 pages. $3.50.

In a most satisfying way, Dr. Casteel ens up the many aspects of the prayer life Christians. Prayer is not "a process, or a chnique, or an activity" but "a kind of retionship between persons." Prayer is our sponse to God's initiative and can only be discovered by praying.

The style of the author is easy and beautful in langage and sentence structure. The hole of what he is saying has permeated each part. He meets the common problems of prayer squarely and honestly, and points toward a solution for the individual.

For those who want a primer in prayer this book will provide guidance and understanding. For those who want a refresher for their life of prayer, Casteel has something to say to them. OSWALD ELBERT
Philadelphia

ILLUSTRATING SERMONS

Let There Be Light. By Benjamin P. Browne. Revell. 157 pages. $1.95.

Subtitled "The Art of Sermon Illustration," this book aims to "stimulate readers to discover and create their own original pictures."

It does this by presenting nearly 250 examples, classified under 10 headings ("Soul-Winning Stories," "Stories for the Sunday School Teacher," "Whim and Witticism"), as examples of the sort of incidents and quotations one may pick up from reading or in the normal experiences of life. Some illustrations are several pages in length; others only a sentence. Dr. Browne is director of American Baptist publications.

The Torment of Secrecy. By Edward A. Shils. Free Press. 238 pages. $3.50.

At the end of ten years in which American politics have been excited about the whole question of security and safeguarding of vital information, Mr. Shils has examined the background and consequences of this new preoccupation in American political life. He touches on the traditional populism and fear of the intellectual which have long characterized American thinking, and contrasts the American security situation with that prevailing in England.

Most of the material in this study has already been thoroughly discussed, as was inevitable with a problem of such immediate interest during the last few years, and Mr. Shils has brought it together to support his conclusion that the overemphasis on security has done serious damage to the moral structure of American politics. The book is somewhat marred by repetitiveness.

Social Service Center Gets New Headquarters

By JOHN E. COOPERRIDER

CHICAGO—The Lutheran Council of Greater Chicago has ratified purchase of a three-story brick building to serve as center of Lutheran Salvage Service operations. Purchase price was $80,000.

The building, located on the near west side of Chicago, has 27,000 square feet of floor space, plus an additional 3,000 square feet of balcony space. It will provide quarters for processing, baling, and storage of clothes. A woodworking and refinishing shop is included.

The council also approved a $50,000 appeal among the 430 Lutheran churches in the Chicago area as part of the purchase plan.

Lutheran Salvage Service was started by the Lutheran Council in 1953. It provides clothing and furnishings for needy persons, reconditions merchandise at low cost through outlet stores, and offers job training and employment opportunities to handicapped persons. The service has had temporary warehouse facilities at three different locations since it was started.

The agency also conducts a city-wide clothing appeal for Lutheran World Relief.

MORE than 50 pastors and 100 lay leaders guided 588 young people during the eig week season at the Illinois Synod's r Camp Alpine. Campers came from congregations. Sixty campers indicated desire to serve the church full-time.

Pastor John M. Spaid of Reformat Church, and Pastor Paul E. Erickson Ridge Church, both in Chicago, served co-directors of the camp, and Pastor Har L. Carlson of Grace Church, Richmo as grounds manager.

The synod's executive board has extene a financial appeal started in 1953 for purchase of the camp until Jan. 1, 19 Thus far $34,000 has been collected throu Sunday school offerings.

ROBERT W. WALTERS of Decatur was elected president of the Luther League Illinois at its July convention at Elmhu College, Elmhurst. Others elected were D Herdman of Freeport, vice president; B bara Yesland of Waukegan, secretary; a Julie Lentz of Carthage, treasurer.

Delegates voted to sponsor a foreign change student in this country as spec missionary project for 1957.

THE LUTHERAN STUDENT ASSOCIATION planning to start a "Loop Group" this

St. Matthew's, new United Lutheran church in Princeton, Illinois

cording to the Rev. Clyde McCormack, dent pastor in the Chicago area. The oup will include students from the Illinois stitute of Technology, Westside Medical enter, University of Illinois, Northwestern niversity, and St. Luke's, Passavant, and esley Memorial hospitals. All institutions ve campuses in or near downtown Chi- go.

A "cell group," organized at each school der the direction of a pastor, will meet ery week. All groups will meet twice a onth in the "Loop Group."

The University of Illinois Lutheran Stu- ent Foundation started construction of a enter on the Champaign-Urbana campus in ly. The modern building will house of- es of the campus pastor and his secretary, lounge area, work and meeting rooms, and auditorium. Dining facilities and two eeting rooms will be located in the base- ent.

ST. MATTHEW'S CHURCH, Princeton, the ev. Ervin T. Beaver, pastor, dedicated its urch and parish house in May. The 00,000 modern Gothic building will seat 0. Eighteen rooms and offices are con- ined in the parish house.

GOOD SHEPHERD CHURCH, Oak Park, the ev. William E. Kmet, pastor, held a "date tone setting" service for a new church in ly. Pastor Harry C. Thiel of Acacia Park hurch, Chicago, a son of the congregation, oke. Pastor Thiel is president of the nited Lutheran Ministers' Association in e Chicago area.

LUTHER MEMORIAL CHURCH, Springfield, he Rev. H. C. Peterson, pastor, was re- dedicated in August. The church and sanc- uary were completely refinished after suf- ering severe damage by fire on May 31. On ug. 29, the Rev. Howard Weeg, secretary or evangelism of the Illinois Synod, spoke t the main service of rededication.

MISS VERNA ENGELHARDT, of Our Sav- our's Church, Riverdale, joined the staff f the Illinois Synod on Aug. 20. She will erve as bookkeeper and secretary to the ew secretary for stewardship when he is alled.

WISCONSIN

Former Chef Decides To Study for Ministry

By CHARLES A. PULS

Seven Jacobsons
A parish in the distance

MADISON—Martin Luther Church, Milwaukee, couldn't find a "son for the ministry" among its youngsters but secured a 38-year-old father instead. Adolph Jacobson, a chef and father of five, entered Augsburg College, Minneapolis, last month. Two years from now he will be ready to enroll at Northwestern Seminary.

Mr. Jacobson's decision was sparked by his election to the council of the Milwaukee mission to which he belongs. The nomination brought Pastor Charles L. Barber to his home to acquaint him with the duties of a church councilman. Conversation revealed that the chef had once seriously considered going into the ministry. With encouragement from the pastor, Mr. Jacobson decided that it was not too late to start on a new career.

WISCONSIN . . .

Last month, Adolph Jacobson went back to school, 23 years after having quit high school. He had reason to be encouraged. Results of the entrance examinations placed him among the top third of the applicants. The future pastor will work his way through school by cooking.

THE WISCONSIN CONFERENCE met for its semi-annual conference at St. Luke's, Waukesha, Sept. 18-19. Preacher at the Communion service was Dr. Walter A. Beck, South Beloit, Ill., who was in charge of finding homes for Wisconsin's quota of displaced persons. The Rev. Robert J. Marshall, Chicago Seminary, presented a paper on the Dead Sea scrolls. Other speakers were Pastors Herbert J. Motz-kus, Wilbur Wickland and Franklin Heglund.

PASTORS of the Milwaukee area are considering the establishment of a home for the aged for which they sought conference endorsement.

Wisconsin congregations appeared determined to improve their record of giving to Lutheran World Action in 1956 thus blotting out a "missing of the mark" in 1955. The first seven months of 1956 indicated a gain of 12.1 per cent. Regular benevolence offerings increased 11.1 per cent.

THE SECTOR PROJECT school for pastors, held in Fox Point, Milwaukee, during August, enrolled more than 80 pastors. LLM Associate Director Chester Myrom met with area committees. Nov. 11 has been set as the day for the ingathering of funds.

Regional Evangelism Director William H. Swarbrick discussed plans for the evangelism missions with Wisconsin pastors. Missions are scheduled for the week of Jan. 13-17.

NINE YEARS AGO the Fox Point mission was established in one of the suburbs of Milwaukee with 90 charter members. In 1950 the congregation, having multiplied its confirmed membership by ten, laid the cornerstone for its first building. On Sept. 9 a church valued at over $300,000 was dedicated.

Speaking at the services were Dr. Richard H. Gerberding, executive secretary of t Board of Foreign Missions, and Synod Pre ident Paul Bishop. Fox Point leads t entire synod in per-capita giving. The Re William B. Downey is pastor.

"CHRISTIANITY has made a contributi to art, and art has made a contribution Christianity" is the belief of the Rev. Wesl H. Gallup, pastor of Epiphany Church, M waukee. Among art works Pastor Gall has purchased in Europe are a 14th centu wooden altar panel of Christ on the cro and a four-foot Bavarian wood carving the Madonna and Child.

In a community that has changed rapid Epiphany Church, Milwaukee, has not o held her own but is showing increases. Co munions in the last four years have double worship attendance has gone up 30 p cent. Writes the pastor: "The grace God is not dependent upon outward circu stance, such as changing neighborhoods."

COLORED SLIDES showing mission work India, Malaya, and Hong Kong have bee prepared for the synod's use by Dr. Charl A. Puls who returned recently from a tr around the world.

MILWAUKEE AREA Lutherans will kick-o the clothing appeal in Wisconsin by loadi four or more cars Oct. 27. A year ago, are churches loaded 101,000 pounds. Simila collections will be made during Novembe in Madison, Eau Claire, La Crosse, Sh boygan, Marinette, Racine, Oshkosh, Wau sau, Monroe, Mineral Point, Shawano, an Wisconsin Rapids. The state total wa 470,000 pounds.

FIRST CHURCH, West Allis, has broke ground for a new building and two-stor parish house . . . Atonement, Racine, ha raised $260,000 for a parish hall, enlarge narthex, modern kitchen and office spac . . . St. John's, Polar, has planted 1,80 balsam and Scotch pine trees in the three acre area adjacent to the church.

Refugees have been resettled at Marti Luther Church, Milwaukee, and at Madiso . . . Fiftieth anniversary services were sched uled for Sept. 30 at St. Paul's Church Waterloo.

Baltimore Gets Ready For Evangelism Week

By LLOYD M. KELLER

BALTIMORE—There was standing room nly at Grace Church (ALC) last month s 1,200 laymen and ministers from 60 congregations of the United Lutheran Church, merican Lutheran Church, and American vangelical Lutheran Church of metropoli- an Baltimore met for a final briefing on the vangelism mission scheduled for Oct. 21-28.

Co-operation of Missouri Synod churches will bring the total of participating congre- ations to 90, with a membership of 50,000. Missioners will come to Baltimore from as ar as Kitchener, Ont.; Dearborn, Mich.; nd St. Petersburg, Fla. Opening the event will be a leadership rally on Oct. 21 which ill have Dr. Robert W. Stackel, ULC evan- elism mission director, as speaker. Closing ally on Reformation Sunday will be held t the Fifth Regiment Armory. Dr. Norman . Menter, president of the American Lu- heran Church's Michigan District, will peak.

FIRST CHURCH, Elli- cott City, Herbert M. Payne, pastor, dedi- cated its $200,000 church in the woods" on Frederick Road, Sept. 9. Synod Presi- dent J. Frank Fife reached. Youth Di- rector Howard F. Reisz spoke at the dedication of the church school unit on Sept. 16. The congre- gation has a con- firmed membership of three hundred.

H. LUTHER RHODES, formerly of Holy Comforter, Washing- ton, D. C., assumed pastorate of Grace Church on Sept. 15.

ULC PRESIDENT FRANKLIN CLARK FRY was speaker at the dedication of Maryland Synod's new office building at 7604 York Road on Sept. 30. The service began in nearby Ascension Church and was concluded on the threshold of the synod house. Ascension Church recently purchased a $25,000 tract adjacent to the Synod House to provide parking space for 100 cars.

ST. PAUL'S CHURCH, Lutherville, Donald W. Sanner, pastor, procured $50,000 in cash and pledges for a new church . . . Construction has begun on St. Luke's Church new educational unit. Work has been completed on St. John's $60,000 construction and renovation project in Pimlico.

St. Andrew's Church has purchased a three-acre church site for $16,800 on the old Hillendale golf course . . . Dundee section of Glenburnie has been approved by the Board of American Missions for occupancy.

FIRST CHURCH, ELLICOTT CITY, MARYLAND
Congregation dedicated $200,000 "church in the woods"

Expanding Church Builds For Tomorrow's Needs

By E. RUDOLPH WALBORN

COLUMBUS—Five church sites have been purchased by the synodical board of home missions since May, Mission Director Albert H. Buhl reports.

Acquisition of new sites goes hand-in-hand with the establishment of new congregations. Missions boards seek to acquire land early in the life of a mission congregation, possibly before a congregation is organized.

At Lancaster one acre was purchased for Our Saviour Church. A house on the property was remodeled to provide worship and Sunday school space.

In east-side Columbus (White Hall), Reformation mission will use land purchased in the most rapidly developing section of the area.

Purchase of a two-acre tract in Strongsville has been completed for First Church. The congregation is working toward securing a church building early in 1957.

Three acres have been purchased in an area north of Lima where a large-scale housing development is planned. Five families of St. Luke's, Lima, banded together to make the down payment.

In Akron, a contract to buy two acres opposite a huge shopping center has been closed after six months of effort to clear a deed restriction. Summit County court ruled that the deed restriction should not apply and that the land could be used for church construction. Purchase of this land brought to an end two years of uncertainty as to the location of Faith mission.

A parsonage was purchased on the west side of Columbus for the use of Pastor Edward Gard who has been developing Our Saviour mission since August.

FIRST CHURCH, Upper Sandusky, Ohio, broke ground for a $115,000 church on a new site in July. The church, located in a downtown section of the rural central-western Ohio town, is moving to the edge of the city where ample space for parking and future building expansion exists.

GROUNDBREAKING AT UPPER SANDUSK
Pastor Kolarovsky blessing site

The congregation expects completion of the new building by June 1, and is now meeting in a school.

In the picture above Pastor Andrew Kolarovsky is giving the prayer of blessing at the ground breaking.

GROUNDBREAKING services for a $220,00 church and educational unit of contemporary design was held by Jerusalem Church Acme, near Wadsworth, on Sept. 2. Pastor M. G. Bishop who has served the congregation of 400 since 1947 was aided by Central Conference President Edward A. Bary of Augsburg Church, Orrville.

The new structure will be built on the south portion of the present parking lot allowing the congregation to continue worshiping in the old building until the new one is completed. The present church, built

1867, has been remodeled several times
stands as a prominent landmark in the
mmunity. During the past four years
congregation has contributed almost
00,000 in cash and pledged $50,000 to-
rd the building program.

FOR TWENTY YEARS Zion Church, Middle-
wn, served by Pastor William O. Calvert
ce last December, has been worshiping
a small chapel purchased from an Epis-
pal church which moved to the suburbs.
It has been located one block from an
l-established Lutheran congregation of
other synod. On advice of the synodical
oard of Home Missions and the Board of
merican Missions the congregation decided
relocate, and purchased with the help of
e two boards a large tract of land in a
owing area on the east side of Middletown
a cost of $28,000.

The congregation sold its old building
d held its first service in a neighborhood
hool building Sept. 2. Attendance at the
st service in the new neighborhood was
per cent larger than on the last Sunday
the old church.

FIRST CHURCH, Lorain, Harry L. Snyder,
astor, has voted to relocate and build a new
urch on a five-acre site in southwest
orain, two miles from the present location.
he land, donated by a member, will place
e church in the center of the industrial
rea its ministry is trying to reach. Expan-
ion will be carried out in stages as funds
ecome available after the present $12,000
debt and present property are disposed of.

The congregation is matching the steel industry's seven-day, 24-hour work schedule with three services on Sunday, morning and afternoon. Four choirs are directed by Mr. Fred Johnson and the organist, Mrs. A. H. Stoddard. Mrs. Stoddard is also training five organists, all affiliated with Lutheran congregations, to provide for extra services.

ZION, Defiance, Dorr R. Crounse, pastor, broke ground for a new $185,000 church and educational unit to be completed in a year. The building is a mile east of the present church which had been built in 1905 and allowed no room for expansion.

ST. JOHN'S, Covington, R. Paul Stroup, pastor, has a $10,000 renovation program underway.

PENNSYLVANIA

Zelienople Tightens Rules For Admission of Residents

By LUTHER E. FACKLER

PITTSBURGH—Stricter rules have been laid down for admission of residents to the Zelienople Old People's Home. Applicants must be at least 70 years of age, in good physical and mental health, and be able to take care of themselves and their rooms at the time of admission.

Under the new financial policy, all tangible assets of applicants are assigned to

Organizational service at St. John's, Pleasant Township, Pa. (Pittsburgh Synod)

PA.: PITTSBURGH . . .

the home. A monthly $100 rate will be charged against the assets ($150 for those requiring special care), and applicants whose assets are exhausted will be required to apply for old age public assistance if eligible.

In case of applicants whose support is the legal responsibility of family members, monthly charges will have to be paid by those responsible. If the total amount of assets assigned to the home exceeds $5,000, applicants will receive interest at the prevailing bank rate.

PITTSBURGH Young Adult Lutherans, a fellowship associated with the Lutheran Service Society, has begun its fall program. They will discuss social problems led by representative individuals in their own field.

A LESSON of what self-sustaining congregations can do in home mission work was given by First Church, Warren, when St. John's Church was organized on Sept. 9 in Pleasant Township, Warren County.

Seven years ago when the Rev. Edward K. Rogers was pastor of First Church, he recommended beginning mission work and securing property in Pleasant township. A survey was made and services were he first in the fire hall and then in the Gran Hall.

The entire cost of development was bo by First Church. Its assistant pastor ser the mission at no cost to the synodical bo of American missions. Most of those w are charter members and encouraged t mission's development were members First Church.

The mission called the Rev. V. Theodo Benson as pastor. Seventy-four adults a 20 children are listed as charter membe

Participating at St. John's organizatio service with Pastor Benson (*see cut, p. . l. to r.*) were Pastors Stephen Stofcheck, I Frederick B. Haer, Dr. Paul Daugherty, a Dale L. Soderberg.

RETREAT for Pittsburgh Synod laym will be held Nov. 23-25 at Thiel Colle Theme will be "The Impact of Christian in the United States and Throughout t World." Speakers will be Dr. G. Elson Ru editor of THE LUTHERAN, and Richard Sutcliffe, associate director of the UL press, radio and television department.

LUTHERLYN attracted 2,000 campers t summer, 500 applicants found no room.

"TASKS NEED TAKERS" was the theme for the Pittsburgh Synod Luther League convention Thiel College. The tasks referred to in the theme applied to the church's mission work, a leaguers "traveled around the world" as they inspected the exhibits from foreign countri

...andicaps Can Be Helpful

Pastor John W. Pfahler
Going to God's School

"A WHEELCHAIR is no unbeatable handi-p," says the Rev. John W. Pfahler. "In ct, the situation is developing a strong lay adership in my congregation that otherwise ouldn't have existed."

Pastor Pfahler of St. Luke's Church, Shaler Township, Pa., has been a polio victim since 1948. He was stricken about a year after coming to the church, spent a year and a half in a hospital, and then came back to resume his work.

At 34, the churchman, father of four children, looks back over a successful ministry. Membership at St. Luke's has risen from 174 to 335 in less than ten years. Giving for benevolences has grown from $900 to $5,700 a year and for all causes from $8,500 to $25,000.

The former Navy chaplain and graduate of Gettysburg College and Philadelphia Seminary is now leading his congregation in building plans. His ministry includes pastoral care for hospital patients and shut-ins.

He conducts the service from the wheelchair, uses a hand-controlled car for transportation. He is now studying for a doctor of philosophy degree at the University of Pittsburgh.

This summer at the Pittsburgh Synod convention, Pastor Pfahler presented a meditation in which he said: "I am more fortunate than those with less obvious infirmities because of the sympathy and consideration immediately given to one in a wheelchair. I am going to God's school."

Land Is Secured for Muhlenberg Medical Center

By HENRY W. SNYDER, JR.

ALLENTOWN—Travelers on U.S. Route 22, e "Lehigh Valley Thruway," will get a od view of Muhlenberg Medical Center, oposed Lutheran hospital in the Lehigh alley, as it comes into being during the xt few years.

The hospital's board of directors has gned contracts for an area covering about 0 acres south of the highway and west of hoenersville Road, at the "West Bethhem" exit.

Initial commitments of $60,000 will be eeded by Dec. 31. Hospital Treasurer Fred R. Body told the Allentown Conference at a meeting on Sept. 17 that over $11,000 are already in hand.

Attorney Henry L. Snyder, president of the hospital board, said: "Contributions for initial commitments from interested Lutherans and others will be welcomed. We are not seeking to compete with any existing hospital, but to meet a pressing need for more hospital facilities in the Lehigh Valley."

TWO ALLENTOWN CHURCHES have called experienced pastors as associates in the

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WANTED
The Des Moines Branch of The United Lutheran Publication House has two positions open, one clerical, and one for work in shipping room. Residents of Des Moines area only, apply. Contact Miss Ruth Johnson, 805 Locust Street, Des Moines 9, Iowa, or call CHerry 4-6840.

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PA.: ALLENTOWN . . .
ministry already being carried on by f
time pastors.

Pastor Frank H. Jogwick has been ca
from Lucas, Ohio, to serve with Pa
Richard C. Klick at St. Paul's Church. I
tor Charles M. Kern comes from St. Pet
Church, North Wales, Pa., to become m
ister of Christian education at St. Jo
Church where Arnold F. Keller, Jr.,
pastor.

The past president of the Allentown C
ference, Pastor Ralph R. Hartzell, has
signed from St. Stephen's Church, Al
town, to become pastor of Messiah Chu
South Williamsport, in the Central Pe
sylvania Synod. During his nine-year m
istry at St. Stephen's the congregation c
pleted a $225,000 renovation and impro
ment program.

NEWEST MISSION in the Allentown C
ference, Parkway Manor, has a full-t
pastor. He is Mission Developer Paul
Howells, former pastor of the West P
land parish, Pa. The mission, which had
start in a Sunday school conducted for
years by Redeemer Church, Allentown, i
holds services at a new location, Tilghm
Street and Crackersport Road. Sixty-six
sons signed the charter and chose the na
of Nativity Church. Organization of
congregation will take place on Reforma
Sunday, Oct. 28.

UNION CHURCH, Neffs, has complete
successful week-long drive for $150,000
build an education unit. Pastor Will
Weida reports that construction on the
room addition will begin in the spring
1957 . . . St. John's Windish Church, B
lehem, dedicated its new $175,000 Chris
education building, Sept. 23. Ministeri
President Charles M. Cooper spoke.

ST. JAMES' CHURCH, Allentown,
broken ground for a $200,000 church a
cent to its Sunday school building.
congregation dedicated a parish house S
16 . . . St. Stephen's Church, Allento
dedicated its former parsonage as a Sun
school and office annex Aug. 19. At the d
cation service Parish Education Board P

AST YEAR OF AN ERA FOR MUHLENBERG

MUHLENBERG COLLEGE admitted 245 eshmen to what will probably be the last l-male freshman class in the college's story. The Ministerium's appeal for Muhnberg College has reached $1,232,000 in sured pledges, and a concerted victory ive is now underway to reach the $1,500,-00 goal by Dec. 31. Money needed for e introduction of co-education in Septem-r 1957 is already available. Successful mpletion of the appeal will mean the end the college's $650,000 bonded indebted-ess. Only construction delays can stand the way of co-education at Muhlenberg ext year.

---

r Gustav K. Wiencke stressed the congre-tion's responsibility in Christian education . . . Grace Church, Bethlehem, dedicated s renovated Sunday school rooms and par-h house, Sept. 23 . . . Redecorated Sunday hool facilities of St. Mark's Church, Beth-hem, were dedicated in July . . . Stained-lass windows have been installed at Jordan hurch, Walberts.

"DO-IT-YOURSELF" projects have been ompleted in two Lehigh Valley congrega-ions. Men of Friedens Church, Friedens-ille, contributed several thousand dollars' orth of labor in building the congrega-ion's first parsonage. Men of St. Paul's hurch, South Easton, installed a ventilating ystem saving the congregation $3,000.

Good Shepherd Home, Allentown, re-eived offerings from the Pennsylvania utch service held Sept. 9 at Grubbs hurch, Freeburg parish.

The Lutheran congregation of St. John's hurch, Mickleys, has decided that the hurch building they have shared for more han a century with the Reformed group s inadequate for present needs. A building und drive should enable the Lutherans to rect a building, dissolve the union, and old Lutheran services every Sunday. Once rural parish, St. John's is finding itself ow in the center of a new suburban resi-ential section near Allentown.

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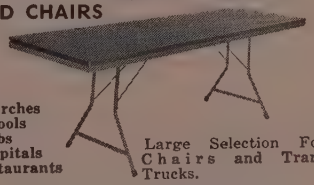

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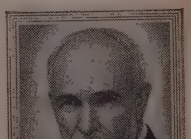

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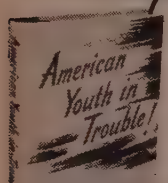

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SOUTH CAROLINA

Southern Seminary Plan Major Expansion Drive

By WYNNE C. BOLIEK

COLUMBIA—A $750,000 expansion fu campaign will be launched in the spring 1958 by Southern Seminary, Columbia.

Plans for the appeal were discussed at meeting of the trustees on Sept. 11. A pr motion committee, headed by Semina President John L. Yost will make prepar tions for launching the campaign amo the congregations of the school's six su porting synods.

Part of the money will be used for ere tion of a chapel, new housing facilities, re ovation of properties, building of admin trative offices and a dining hall. A lar portion will be placed in a foundation d signed to strengthen the faculty and i crease the efficiency of the school.

MEMBERS of Church of Our Saviou Greenville, youngest congregation in th synod, set a first year goal of more tha $9,000 in a fund drive for building a pa sonage. The soliciting teams, representi 15 of the 44 families in the church, pledg more than $5,000 among themselves ar can now confidently hope to exceed the goal without difficulty.

The evangelism mission for Columb and Leesville, scheduled for Sept. 30-Oct. is the first of the area missions planned the synod, and includes 66 congregation almost half of the synod's total.

OBSERVANCE of the centennial of Nev berry College got off to a good start wit two state conventions. The State Luth League met at the college Aug. 19-22 wit an attendance of 580 delegates and 5 advisors.

Newly elected officers include: Jack Richardson, Columbia; Harry Kuemmere Walhalla; Miriam Eleazer, Orangebur Randy Crider, Cayce; and the Rev. Cly Bedenbaugh as pastoral adviser.

United Lutheran Church Women of th synod met Aug. 26-28 and elected Miss Lo

Cartha, Leesville; Mrs. George Segelken, mmerville; Mrs. Ralph Derrick, Spartanrg; Mrs. Carl A. Honeycutt, Columbia; s. Cecil H. Bowers, Columbia. The conntion voted to meet at the college again 1957. Receipts for the year exceeded 1,000.

NEWBERRY COLLEGE opened on Sept. 10 more than 225 freshmen began their entation program. Students found many provements on the campus. Two houses rmerly occupied by faculty families are w in use for housing girls. Improvements noted in the gymnasium, the football ld, Carnegie Hall, and on the campus.

SOUTHERN SEMINARY, Columbia, held its ening service in St. Paul's Church, Sept. 4. . John L. Yost, president, preached on ding and following the "mind of Christ" preparation for and service as a minister the gospel.

The first-year class brought an enrollment 30 with the student body nearing 100. For the first time in the long history of s institution two young women are enlled. Both from North Carolina, they are king courses in preparation for parish rvice.

ONTANA-NORTH DAKOTA

hurch School Teaching Methods iscussed at Conference Meeting

By RALPH C. SANDGREN

BILLINGS, MONT.—Pastors and delegates om North Dakota and Montana convened First English Church, Billings, Sept. 26-3, for the meeting of the Northwest Synod's Vestern Conference. The program included lks on "The Lutheran Student Pastor" by e Rev. Louis Ulrich, student pastor at the niversity of North Dakota, and on "Teachng Catechetics" by Pastor Clarence Lund, ynod parish education secretary.

Sunday school teachers of Montana hurches heard the "traveling sextette" of e Board of Parish Education. Three memers of the staff, the Rev. Harner Middlesarth, Miss Catharine Juram, and Mrs. Mabel Fenner, and three members of the synod parish education committee, Pastors George Gerberding, George Dressler, and Clarence Lund, spoke on teaching techniques.

Meeting at the same time were the United Lutheran Church Women of Group B, Western Conference, whose topic was "Christian Service." Miss Josephine Darmstaetter, ULCW staff member, was banquet speaker. The Rev. George McCreary showed slides of LWA projects taken on his recent trip to Europe.

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MONTANA-NORTH DAKOTA . . .

BIBLE CAMPING in the Western Confere showed good results. North Dakotans 133 campers and 25 staff members Camp Emmaus, Morgan Lake, Menai Minn., and filled it to capacity. Head the staff was Dr. Paul Bishop, North Synod president, who taught a course "Structure of the Lutheran Church Stewardship."

The Montana family Bible camp had enrollment of 107 campers and 20 s members at Luccock Park, south of I ingston. Pastor Clarence Lund, Mi apolis, was chaplain.

ST. MARK'S CHURCH, Grand Forks, N. started a fund campaign to provide for ular expenses and expansion of facili The congregation has rented a nearby to house the growing Sunday school.

New mission areas slated for developm as a result of a visit by Dr. Dwight Shelh synod missionary in charge of survey, ar southwest Fargo and in south Grand Fo

THE REV. OLAFUR SKULASON, pastor seven Icelandic Synod churches in No Dakota, reports the remodeling of Vi Church in Mountain, N. D., oldest Icelan

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rch in America erected in 1884. All the k has been done by members of the gregation. Pastor Skulason conducts four vices in different churches every Sunday 9:30 A.M., 11:00 A.M., 2:30 P.M., and 0 P.M.

The Rev. Donovan Myers arrived with family on Sept. 19 to assume the pastor- of Bethlehem Church, Billings. He comes m First Church, Cannon Falls, Minn., replace the Rev. Robert Bartels . . . nce of Peace Church, Missoula, Mont., making plans for a new church building the spring . . . St. Mark's, Fargo, N. D., dicated a parsonage on Aug. 26.

Rocky Boy Lutheran Indian Mission in th-central Montana has a new bus. Early the year missionary groups and indi- tuals from various parts of the United heran Church started a fund to replace old bus at Rocky Boy. Vacation Bible hools with their emphasis on Indian mis- ns took up the project this summer and ned in the balance of the exchange price a new vehicle.

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competent and experienced secretary for church administrative office. Applicant must reside in Chicagoland. Salary commensurate with ability. Furnish details on previous employment and qualifications. Write Box 705, The Lutheran.

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VIRGINIA . . .

Synod Launches Appeal To Finance Camp Plans

By MARSHALL F. MAUNEY

LYNCHBURG—Kick-off date for a synodical youth camp appeal was Sept. 23. The goal is $65,000. Funds will be used for the purchase of property, and to begin development of two youth camps. One 23-acre site has already been purchased adjacent to the Hungry Mother state park near Marion.

The other site will be located in northern Virginia and is now being selected. Heading the directing committee for the appeal Dr. R. G. Schulz. Other members are John H. Fray, and Pastors M. F. Maun D. R. Fauble and V. A. Moyer, Jr.

Mission fields on synod territory appro by the Board of American Missions for cupancy are: Lake Bancroft in the Arlin area, Burlington Heights, Roanoke, North Richmond.

FALL conference meetings will be held cording to the following schedule: Staunt Bethlehem, Waynesboro, Oct. 30; T water-First Church, Richmond, Oct. Shenandoah-St. John's, Gravel Springs 1 ish, Oct. 29; Roanoke-Holy Trinity. M insville, Nov. 1; Marion-Holy Trin Wytheville, Nov. 2; and Knoxville-S mon's, Greene County, Nov. 7.

Main speaker at all meetings will be Rev. Edward S. Frey, executive director the ULC Department of Church Archi ture, who will explain how the departm can help in planning and implemen building programs.

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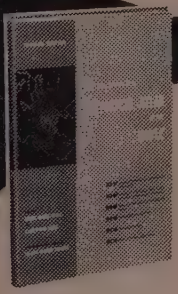

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—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

CROUSE, RUSSELL J. From St. Timot... Church, Forrest Park, Ga. To St. Ja... Church, Altoona.

EVES, ARTHUR L. From St. John's Chu... Steelton. To U.S. Air Force chaplai...

GAUS, JOHN E. From Scalp Level parish... Hamburg, Germany, assistant pastor... mos.) under Lutheran World Servic...

HARTZELL, RALPH R. From St. Steph... Church, Allentown. To Messiah Chu... South Williamsport.

MISSIONARIES

DEPARTURES

ALSDORF, HOWARD. To 88-2 Chome Tor... Cho, Fukuoka, Japan. Aug. 25.

CHRISTHILF, FRANKLIN D. To Skeldon, ... bice, British Guiana. Aug. 6.

KNEBEL, FREDERICK. To Escuela de Idiom... San Jose, Costa Rica. Aug. 22.

SCHWARTZ, JOSEPH. To Lutheran Miss... Monrovia, Liberia, West Africa. Aug. ...

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DECEASED

HE REV. LAWRENCE G. DEILY, 72, or of St. John's Church, New Williams ston), Pa., died Sept. 11.

native of Allentown and alumnus of lenberg College and Philadelphia Semi-, Pastor Deily was ordained in 1907 served Redeemer Church, Livingston, nt.; Holy Trinity Church, Wildwood, J., and Holy Trinity Church, Toledo, , before coming to the New Williams sh in 1939. He is survived by his wife, former Grace A. Trexler.

uneral services were held Sept. 15 at Joseph's Church, Allentown, by the sident of the Pennsylvania Ministerium, Charles M. Cooper; Pastor Earl R. idler of St. John's Church, Slatington, and Pastor E. G. Schmickel of St. ph's. Interment was at West End metery, Allentown.

HE REV. TORRANCE W. KELLER, pastor of St. John's Church, Melrose, Y., died Sept. 2.

born in Brunswick, N. Y., Pastor Keller duated from Hartwick Academy and inary, was ordained in 1910 and served John's Church, Melrose, until 1919 en he assumed the pastorate of Christ rch, Germantown, New York. He re-ned to the Melrose parish in 1936.

Pastor Keller's wife, the former Edith Tunnard, survives.

The funeral at St. John's Church, Melrose, conducted on Sept. 5 by Conference sident Clayton G. Van Deusen, Dr. Wil-n Boomhower and Pastor Louis F. gschal. Interment was at Hudson View metery, Mechanicville, N. Y.

MRS. CLARA C. SCHULTZ, wife of the v. William C. Schultz, retired ULC min-r, died March 19 at Picture Rocks, Pa.

Mrs. Schultz is survived, in addition to husband, by a son, Clarence K.

Funeral services were held March 22, and rial was at Mount Zion Lutheran Church metery.

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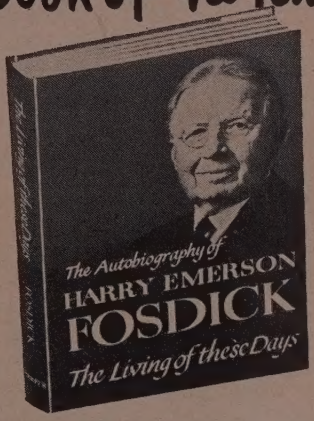

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IN CONCLUSION . . . . . .

WHEN EIGHT CHURCH LEADERS from Russia were in the U.S. in June, they had to be guarded from assorted fanatics who wanted to insult them.

But two Lutheran clergymen from Estonia who are now pastors in Philadelphia, Hans Rebane and Juhan Suurkivi, had a very friendly and respectful attitude toward one of the visitors, the present Estonian archbishop, Jan Kiivit. I helped these pastors get a chance for some conversation with the archbishop when he was in Philadelphia.

One of the Philadelphia pastors had been in school with Archbishop Kiivit, and they had scores of mutual friends and lots of news to catch up on. I have seldom heard such excited and enthusiastic conversation.

THE PHILADELPHIANS asked the archbishop if there were some gifts he wanted, and discovered that he needed a lot of things. A white shirt, for instance; he had only one. And hundreds of black buttons for the clerical vestments of his pastors back home. Books. And maybe a few presents for his children.

There was a busy afternoon of shopping. The archbishop shed tears when the gifts were presented. It was like a wonderful Christmas, he said.

The Philadelphians asked that the archbishop try to locate Mrs. Suurkivi's father in Estonia. For 12 years no news could be exchanged between members of this family. Last month a letter came from the father. He had no knowledge until this summer that his wife, his son, and his daughter—now in the U.S.—were still alive.

It's not certain, of course, that the members of this family will ever be reunited. But imagine what a joyous [illegible] it was when a message of hope and l[illegible] had finally come through the I[illegible] Curtain.

THERE IS REASON to be skeptical [illegible] some of these Russian churchmen. [illegible] Metropolitan Nikolai, for instance, v[illegible] visited the U.S., said about Stalin [illegible] 1944: "Our church officials, along v[illegible] the entire population, discern in [illegible] Leader the greatest man who has e[illegible] been born in our country . . . Our pe[illegible] see in him the incarnation of all t[illegible] is best and brightest; all that repres[illegible] the holiest heritage of our Russian [illegible] tion. . . . In him are indissolubly un[illegible] the fervent love of the Fatherland [illegible] of the nation, the most profound wisd[illegible] the strength of a manly and firm sp[illegible] and a fatherly heart. . . ."

As things stand now, the Metropol[illegible] probably prefers to forget such st[illegible] ments. No doubt in 1944 he was c[illegible] cerned only for the survival of [illegible] church, and knew that depended on l[illegible] ing the boots of the monster in [illegible] Kremlin. But his record (and he is [illegible] real leader of the Russian Ortho[illegible] Church today) does not certify him [illegible] a man of candor and honesty.

But when these things are fully kn[illegible] and taken into account, it is better [illegible] church leaders of the West to talk w[illegible] these men, patiently, firmly, lovin[illegible] than to keep silent and apart. Dr. Fra[illegible] lin Clark Fry, whose report on his v[illegible] to Russia begins on page 12 in [illegible] week's LUTHERAN, is among those w[illegible] are obliged to do this sort of talking.

Conversation, and when necessary d[illegible] ens of black buttons, may be used [illegible] God to open channels of mercy [illegible] grace.

—ELSON RUF[illegible]

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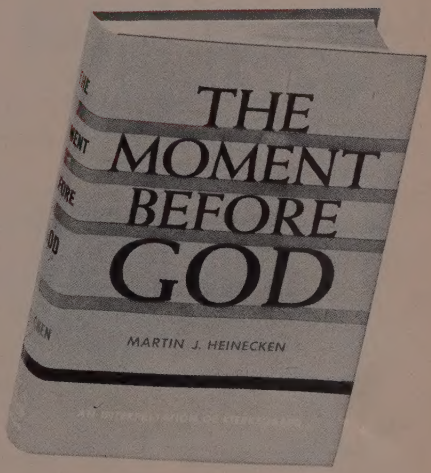

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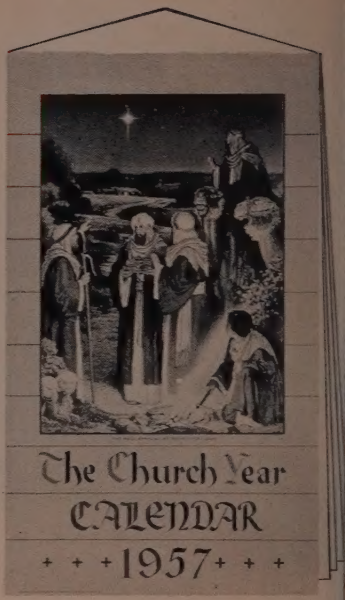

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Feb.	John Sends His Disciples to Jesus	Jones
March	Sealing the Tomb of Jesus	Coleman
April	He Is Risen	Mohlte
May	Jesus in the Market Place with His Mother	Jones
June	Israelites Going to Egypt	Jones
July	Ruth in the Field of Boaz	Jones
Aug.	David Meets Goliath	Jones
Sept.	Solomon Becomes King	Jones
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